The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 17. SEPTEMBER 1, 1847. Vol. IX.

AMERICAN NEWS.

UNITED STATES AND MEXICO.

The steam-ship Britannia, Captain Harrison, arrived in the Mersey from Boston on Friday evening, the 13th ult.

Important accounts were current that at length Mexico had appointed three commissioners to discuss with Mr. Trist, the American envoy, the preliminaries of peace. Upon the accuracy of these statements, however, we can place no implicit reliance; and even should they be warranted, and a treaty be consummated, yet a formidable obstacle to the realization of peace has risen up in the shape of a coalition of several states of the Mexican federation, whose intention has been announced to reject any peace offered upon terms dishonourable to the perfect integrity of the national territories. Generals Cadwallader and Pallas had reached Perote, after encountering considerable opposition. General Pierce, with a detachment of two or three thousand men, left Vera Cruz for head quarters, on the 15th ult., but information having been brought in by the scouts that a very large Mexican force was at the National Bridge, the commandant returned to the city, and, after he had obtained a reinforcement of 700 men, marched out to meet the enemy. The city was placed in a state of defence. From Tampico we learn that an American force of about 200 men had had an encounter with a body of Mexican cavalry, and had cut its way back to the port, with a loss of twenty killed. The Mexican loss is reported at 150. General Taylor remained in position at Buena Vista. It was reported that large numbers of Mexican cavalry had crossed the mountains.

The domestic news of the United States is unimportant. General Taylor's prospects for the presidency continue to brighten.

The steam-ship Washington, arrived at New York in fifteen days from Southampton; and the steam-ship Hibernia, at Halifax on the 31st ult.

From Canada we have accounts of the prorogation of the provincial parliament, with the usual speech from the governor. It is unimportant. The House of Assembly had addressed the crown for the repeal of the freedom of the St. Lawrence and the modification of the navigation laws, so far as regards the interest of the colony. The accounts of mortality among the Irish emigrants continue to be frightful.

The contributions in the United States for the relief of the distressed Irish from the 1st of January to the 31st of July, amount to 1,050,000 dollars, or about £200,000.

SEVENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Rev. and Dear Sir,—The next subject in the order of my promise, contained in my first letter to you, is, THE RE-ESTABLISHMENT OF AN APOSTOLIC CHURCH, after the similitude and power of the primitive church. Such an occurrence as this, truly demands proof of a palpable and satisfactory order, which, by the help of God, I will proceed to give you.

The beloved apostle John, who survived many of his fellow-labourers in the gospel, and saw many damnable heresies coming into the church, and making havoc of all the faithful, and even the seven most faithful churches in all the earth probably, right under his own faithful supervision, yielding to APOSTACY, and going over to Satan. This apostle, dear sir, in his solitary grief, was shewn, by revelation from God, the RE-ESTABLISHMENT OF THE TRUE CHURCH, with such wrath and vengeance following its wake, as should make an utter end of wickedness, give the righteous a thousand years rest, cleanse the earth by blood and burning, and bind the devil until the "little season."

Now mark, sir, the emphatic words of this apostle before he left the earth, concerning what he saw would come in the last days. Hear now with a fixed ear, and an unbiased, determined purpose to believe, and abide the declaration of your own apostle John. Now to the momentous words that cheered the few banished, persecuted Saints, that survived the bloody hand of Gentile apostacy. Says he:—"*I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues, and people; saying, Fear God and give glory to him, for the hour of his judgment is come.*" There is no obscurity about this language. It is quite as intelligible and free from ambiguity as the language that predicted the marvellous manner of the coming of Christ, which, however, men would not understand through prejudice. "Behold a virgin shall conceive and bear a son," &c. Now, sir, is it at all incredible that an angel should come to men? Or is it incredible that he should come soaring, or "*flying*, in the midst of heaven to earth?" You certainly believe, that Jesus Christ and Elijah soared from the earth up through the air, or visible heavens. Is it not also credible, that God should employ an angel to carry a message to the nations? And as God ministered the law by angels to one man, Moses, for a whole nation, even so the angel that John saw, would minister his gospel message to some *particular* man, and that man should bear it to the nations of the earth. Now, to what man might we expect an angel would bring such a message of vast importance? A great and wise man, or obscure and ignorant, or an old or young man? If we look at the past, we shall find that John was a boisterous fellow, from the wilderness, that had no fellowship for any existing religion whatever. He struck the axe deep at the root of every religious organization, notwithstanding there were, probably, some good men in every sect, but they were in error. This man, sir, was first and chief pioneer to the Lord of life.

And who comes next to receive a message for all nations, and hold the keys of revelation for all nations? Now, reverend sir, fix the eye of your mind steadily upon him. And who is he? An honest, hardy, illiterate, bold, rough fisherman, that perhaps never saw the inside of a gentleman's drawing-room. Here, sir, is the wisdom of God and confusion of man. But to return. Who is the man, to whom the angel shall give the gospel message for all nations, in the last days, according to the vision of John, the revelator? Let God, the Holy One of all the earth, speak in this matter, and let all the ends of the earth believe HIS holy word. The Lord God of all flesh, sir, by the mouth of His servant Zechariah, tells us precisely what kind of man this angel would speak to, and give the gospel, in the last dispensation. Speaking of the two great events, (the building of Zion and Jerusalem, in the last days), Zechariah, with his ear open to the revelation of the same great event as John's was, says he heard the mandate of the Almighty to the angel, saying:—"Go and speak to that *young* man." Here we have it, sir, in the language and testimony of God himself, by the mouths of his two servants, John, the revelator, and

Zechariah. John saw, after much inquiry before God, about the restoration of the gospel to the earth, in clear vision, the angel in his downward flight through the heavens to earth, and also heard him proclaim his errand, and the message of joy and wo to the nations of the last days. The other servant of God, Zechariah, like John, equally intent to know, whether the true gospel ever would triumph in all the earth, and wickedness come to an end, had the happiness to see the angel, at the end of his downward flight, place his feet upon the earth, and witness the finger of God raised, and pointing the angel to a *young* man, saying, "go speak to that *young* man."

Now, sir, that you may be convinced beyond controversy, I will beg your attention to the marvellous coincidence, between the matter of fact, as related by a guileless *young* man, and the declaration of John and Zechariah; but first, you must readily admit, that according to the testimony of two prophets of God, an angel must come down through the midst of heaven to earth, in *some* period of the last days, subsequent to the life time of John, with such a gospel as was not on the earth; and that angel must communicate his gospel message to some certain *young* man which the finger of God should point out to the angel. Now, was the young man Joseph *the* man, or look we for another? His testimony concerning the angel that he saw, and the message that he received, if you will read it, coincides perfectly with what the two prophets had long since declared should take place. He was, indeed, an illiterate and obscure youth of seventeen, of humble parentage, from the mountains of Vermont; but was he any less fit to receive such a message than any other youth, because he was illiterate or poor, or obscure, or rough and vulgar. This simple country youth told a tale of what he had seen and heard, in the face of all the broad blazing science and christianity of the nineteenth century; but was he any less likely to be *the* youth that the prophets saw and spoke of on that account? Was it a marvellous tale that he told? so likewise was the tale that the Virgin Mary told about her *offspring* as *begotten of God* the Father. Did the message that Joseph received, lead him to disfellowship all the religious systems of the day, as incompatible with the primitive pattern? *so* did Jesus, with the religions of his day. But lest some lingering doubt should remain upon your mind, whether the young man Joseph was the identical youth spoken of by the prophets just named, you shall have other proofs until reason is satisfied.

The prophet Daniel being greatly beloved of God, and of great faith, saw this scene of the visitation of the angel to the *young* man, and the laying of the corner stone of a millennial kingdom, and the time of its organization, and calculated the same, to a day, as will be developed in due time. Job wished that his words, or revelations and history, were written with a pen of iron (the engraver's tool) and laid in a rock. Now many of the prophets that lived and suffered on the American continent, and settled that continent about the time of the destruction of Jerusalem under Zedekiah, also wished *their* words written and laid in rock or stone. By great faith they obtained permission to have their records and prophecies laid up in *stone*, being neatly engraved with a pen of iron, on plates of the most enduring metal. Now Daniel saw this *stone* that contained the records, and spoke of it. Now this stone, containing the words of these prophets of that "*other fold*" spoken of by Christ, had been buried about fourteen hundred years previous to its discovery, probably to a considerable depth in the earth, in what was then called the mountain of Cumorah. Daniel's language is very remarkable in regard to the manner in which this *stone*, with its contents, and connexion with the angelic message, should come forth "*out* of the mountain *without hands*." The stone, probably, in consequence of the wear of the elements upon the earth under the guidance of God, was gradually resurrected from the depths of its burial, until it was literally *out* of the mountain, and visible without the aid of hands.

Oh! how marvellous, literal, and exact the fulfilment of Daniel's prophecy! THE MOUNTAIN! THE VISIBILITY OF THE LONG BURIED STONE WITHOUT HANDS! The contents of this stone, long harped upon by commentators, joined with the whole of the angelic message foreseen by John and Zechariah, were to lay the foundation of a kingdom that should extend over the whole earth, and break in pieces all others, and never be thrown down. Daniel not only saw the stone, and mountain, and *young* man, and the whole beginning of this latter day work, and

calculated the precise year and day of the month when the kingdom (not the coming of Christ) should be set up; but he describes the small and weak governments into which the four great universal governments should be divided and subdivided. The governments that should exist on the earth when this stone should be brought to light, would be, in comparison with the four universal and potent governments of previous ages, as the numerously divided toes of a man's feet in magnitude, to his body.

When Jesus Christ came to organize the kingdom, the Romish government was universal, and all the world were required to be taxed for its support, consequently Daniel did not speak of *his* organization, which all the apostles saw and declared would be overcome. But he saw that the kingdom which Christ would never take from the earth would be set up, when the image of great kingdoms would be reduced to the simile of mere toes, or petty kingdoms, just such as exist all over the earth now—weak and small, and huddled together as thick as some of the supernumerary toes of the feet of some ancient prodigies. The kingdoms of this world, just precisely like the religions of this world, are small, very numerous and contentious—all the present governments of the earth being based on mixed, heterogenous, and discordant principles, will readily crumble, like dry clay, before the march of truth, until the dust thereof is carried away, and these kingdoms and diversified religions are known only in the past. You, sir, know very well whether the signs of the times fully indicate the tottering state, and general disruption of all the governments of the earth. But before I close this part of my subject, I will still multiply the testimony of the prophets even further upon it.

Omitting Ezekiel, I will next introduce the testimony of Isaiah. This prophet has probably said more on the re-establishment of the church in the last days, and the surpassing glory of it than any other, and deserves rather to be read as a whole than suffer mutilation from a single extract or two. How any man can read Isaiah's testimony and not see that an extraordinary scene, just like the one I have been describing, was in full vision before him, it is difficult to explain, except their hearts are waxed gross and dull to perceive, and the veil remains untaken away in reading the Old Testament prophecies. Instead of citing passages of scripture verbatim, I will here name topics which Isaiah distinctly exhibited, bearing directly upon the subject at issue. First, he speaks unequivocally of an extraordinary BOOK, and says it would be a "*sealed* book," that neither the learned or unlearned could read. Second, in the context, he gives a cutting rebuke, because there is no prophet or seer to read it, and administers a most withering reproof to the religious world, that draw near to Him with their lips, and honor Him with their mouths only, and for lack of the spirit of *revelation and prophecy*, resort to their own ingenuity of teaching the fear of the Lord by human precepts. Third, he says the "*vision*" of all is become as a BOOK that is sealed which cannot be read. How is this, sir, that the prophecies and revelations of *all* are locked up in a book, that neither learned nor unlearned can read, and the men that uttered them, prophets and seers, are covered—shut out from the knowledge of mankind.

The visions of the Old and New Testament are so plainly legible in many books, that he who runs may read. Those who had these latter visions, instead of being covered or unknown, are well known, and preached every Sabbath day. Don't shrink from this issue, sir, but meet it like one who feels his destiny to be suspended on a correct faith in revealed truth. What mysterious collection of visions, arranged into the form of a BOOK, that no uninspired man can read, IS THIS? It must be the visions of *some* prophets and seers, that have lived and prophecied to *some* people, that have now faded from the knowledge of men. Mankind is ignorant of them. And when the BOOK that contains their *records* is found, (taken out of the earth, as I shall shew by Isaiah's testimony), no man can read it, or is the wiser for it, (unless God reveals it). Now, sir, as you are a teacher, professing to be sent from God, I again ask, whose visions are all these, so curiously wrapped up in a BOOK, and sealed too, and kept hid from the knowledge of mankind? You will not deny that the prophet saw *a book*, containing important records of some certain unknown prophets and seers. But if you believe the prophet, as I know you do, and humbly acknowledge, that you cannot tell what this mysterious BOOK of RECORDS means, then, by the spirit and blessing of God, I

will further endeavour to shew, that it is the same that the angel announced to the young man Joseph.

This mysterious BOOK of records was found in that identical *stone*, spoken of by Daniel the prophet. The prophets and seers, whose records constitute that book, lived among a mighty nation on the American continent, whose history is as important as that of other continents in its place. Another topic, dwelt upon by Isaiah, is that "truth," plainly alluding to this book of inspired records, should "*speak out of the ground*, and thy speech shall be low *out of the dust*, and thy voice shall be as of one that hath a familiar spirit *out of the ground*, and thy speech shall whisper *out of the dust*." Is it a marvellous thing that this wonderful book of the visions of all the American seers should be so skilfully entombed in *stone*, and then buried in the earth? Where should they have deposited it, so that it could have answered the purpose intended, so well as in the ground? How could the STONE, containing it, ever have been CUT OUT OF THE MOUNTAIN, WITHOUT HANDS, if it had never been put *into the mountain?* Isaiah says, the people should be besieged and brought *low*, (nearly all were slain), but by the records of their seers should, after a long time, speak *out* of the ground, and their records should be as the voice of a familiar spirit? Who, sir, that has read them does not clearly perceive that they speak familiarly of things past, present, and to come. So truly do these records speak of what shall transpire, after the BOOK has been shewn to them, that many have slanderously said, that it was written by an eye witness of the things spoken of. It speaks also of the ruins of cities,—of antiquities since discovered on the American continent, by travellers and antiquarians, that have excited the curiosity and wonder of the world.

This Book of Mormon, is one of the most unexceptionable and God-honouring books that was ever published to the world. An uninspired man might as well attempt to originally compose the Old and New Testament as it. Its language (the best butt of cavillers) is said not to harmonize with the philological rules of the nineteenth century. One word in reply. Peter and John were illiterate men, who spoke as they were moved by the Holy Ghost, and their language was accredited to unlearned men by their hearers. Now, if redundant and ungrammatical language may be the medium through which the Holy Ghost communicates by men in speaking, may it not with equal propriety be employed in *writing*, by a similar class of men? It is not denied, that there is something wonderful about all this matter. The prophet Isaiah considered it wonderful, when he calls it a "marvellous work: a marvellous work and a wonder." "The wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." All the learned commentaries of divines, as this gospel advances, shall be buried in oblivion, as so much rubbish. God declares, by the same prophet, that he has seen the wickedness of the wicked, and the oppression of the poor and upright, until he rises up to "*do his work, his strange work*, and bring to pass his act, his strange act." He warns men against making a mock of this strange and marvellous work, lest their "bands be made strong," for he has "*decreed a consumption upon the whole earth.*" This is what John also says:—"The hour of *His* judgment" is measurably simultaneous with the proclamation of the gospel. Habakkuk, the prophet, told men to wait for this same vision of American prophets, written on tables, (tabular plates), which would be a long time before it made its appearance; but it would "surely come," because God had promised these seers that a remnant of their seed, on that continent, should be saved. No pen can describe the joy and exultation that they must have felt in obtaining such a promise, or the bliss now experienced by them in the fulfilment of it. But for the fulfilment of this promise, none of them or their righteous contemporaries would ever have been made perfect.

Oh! how great the goodness and mercy of God to every nation, without respect of persons! How great, too, the indebtedness of this generation to Almighty God for that most precious "*stone*" of prophetic records, that reveals at once the history of the American continent! A continent of otherwise unfathomable antiquities and wonders. A land that embowels the bones of a numerous and mighty race of people, with all their implements of husbandry and of art. Where, also, are the ruins of splendid cities, the former glory of which might surpass even gigantic London! Within that stone, too, was written with a pen of iron, as in-

fallibly as the marks on Belshazzer's palace, the future destiny of the American people.

In conclusion, do you ask if the Apostolic Church is again re-established? where is it? I reply, it is in the mountains where the Lord's House is to be built in the last days. Driven by the cruel hand of persecution to the very place where the Lord has declared He will "*hide* them till the indignation be overpast." Do you also ask what kind of organization this Church has? The answer is, the same as that of the Apostolic Church in the days of Peter, consisting of Apostles, Prophets, Evangelists, &c.; with the gifts of healing, tongues, interpretation, casting out devils, prophesyings, &c. Do you ask who has seen any of these miraculous fruits of this Church? I answer, a hundred thousand living witnesses are ready to testify that the "signs" which Christ said "shall follow them that believe," *do*, in very deed, follow believers in *this* Church. Do you say, are they credible witnesses? They were generally accounted credible persons until they believed and obeyed this gospel. Do their lives show that they do sincerely believe and love the apostolic gospel which they profess? Nothing as yet, has been able to separate them from it; neither home nor country, nor the inheritances of their fathers, nor penury or reproach, or evil report, or cold, or nakedness, and no certain dwelling place for years.

I now close this simple and unembellished statement of truth, being written in a state of convalescence from severe sickness, hoping a portion of your enquiries will have been satisfactorily answered,

Your friend and servant,

ORSON SPENCER.

CONFERENCE MINUTES.

WORCESTERSHIRE.

This conference was held on the 13th June, 1847, in the parish of Himbleton, in the regular house used by the Church of Jesus Christ of Latter-day Saints for worship, for several years, (being the first place where the gospel was received, by James and Elizabeth Hunting, at Earls Common).

The meeting was called to order by Elder Henry Ruff, the first person that was ordained to the office of an Elder in this region of country.

Opened by singing, prayer by Elder Ruff. After the second hymn had been sung, he made some remarks on obeying and following counsel. He then proposed that Elder John Banks preside over this meeting. It was seconded and carried.

Brother Banks stated that he had been sent by Elder Orson Spencer (which they would see by a letter from Liverpool, which Elder Lickerish had read to them) to set in order all things found wanting in doctrine and discipline, &c.

The letter spoke in very high terms of Elder John Banks and of his services in the church, and as such, to receive him liberally, &c., in the absence of Elder Thomas Smith, who was on a mission at Norwich, in the county of Norfolk, about 200 miles from here.

It was moved and seconded that Elder Lickerish act as clerk to this conference. Carried unanimously.

The President then gave instructions on the subject before-named, on counsel and order. He said that he knew from Elder Smith, a long time since, that he wanted to leave this conference, because minds had been knit up by wrong teaching from himself, that had brought it so that his family had been in want of bread—bringing in a system of obtaining funds, that made those, whose circumstances were easy, and those who were ground down by the rich, to deal out alike, and that sparingly. He said, what had been done by Elder Smith was through fear of offence, but these things must be altered. They had been dividing seven penny worth between twenty of them per week, and that not without complaining. Seven penny worth of blessings to be divided among twenty of them, &c., &c.

Number of officers present—1 high priest, 13 elders, 12 priests, 4 teachers, and 3 deacons.

The representations of branches then took place, and were as follows:—

BRANCHES BY WHOM REPRESENTED	MEM.	BAP.	REC.	REM.	C. OFF	ELD.	PRS.	TEA.	DEA.	SCAT.
Earls Common, by Elder Cole	53	1	2	4	0	2	5	1	2	0
Pinvin, by Elder Ruff	30	9	2	1	0	2	2	1	0	0
Flyford Flavel, by Elder Wheeler...	26	3	5	1	1	1	1	0	1	0
Persal Green, by Elder Knight.....	20	0	0	0	2	1	2	1	1	0
Bromsgrove, by Elder Westwood...	10	0	0	0	0	1	1	0	0	3
Worcester, by Elder Williams	25	0	2	0	3	1	4	0	0	0
Kidderminster, by Eld. Edwards...	36	1	2	0	4	1	3	1	0	0
Crossway Green, by Pr. Saunders...	20	4	3	3	1	1	1	1	0	0
Uckingham, by Elder Wiltshire.....	14	0	0	0	0	1	1	1	1	0
Norwich, by Letter	18	18	0	0	0	1	1	1	1	0
Total	252	36	16	9	11	12	21	7	6	3

The President then called upon the meeting to sustain the presidents of the branches, their names were called over by the clerk, and were re-elected.

It was proposed that James Wiltshire, Deacon, in the Uckingham Branch, be ordained to the office of a Priest, and Henry Wiltshire to that of a Deacon. Carried.

The case of Elder Tolley, of Shatterford, was then brought forward by Elder William Hawkins. He was charged with neglect of duty and immoral conduct, the charge being supported by the testimony of Elders Hawkins, Edwards, and Lickerish, by whose evidence it was proved that he would not attend counsels, but kept company with the wicked, neither would he attend any duties belonging to the office of an Elder in Israel. Resolved and carried that he be cut off.

Brother Lickerish brought forth his accounts of moneys received towards a sum of money borrowed by Elder Smith, in the name of the conference. It authorised him to do so, to help the deputation of the Twelve Apostles sent in 1846, Orson Hyde, John Taylor, and Parley P. Pratt, namely, the sum of £4, of which sum £1 0s. 3d. was yet left, and he wanted it settled.

After some remarks, some said it would hurt the feelings to have to give again, it was stated that out of 200 or more only 101 had given towards the same.

Brother Banks said it would be best to draw collections through the branches. Carried.

A portion of a letter from Elder Smith, concerning his family going to Norwich was read; a collection was made when the sum of £1 15s. 6d. was collected. It was stated that many of the members not being present, should be requested to assist, for that would not be enough; also, he wished them to give him £1 per month, as stated in the letter.

Brother Banks said he was willing for them to do so if they thought proper.

It was resolved to do according to the wish of Elder Smith, and the meeting adjourned.

In the afternoon the meeting opened by singing the hymn on the 155 page, prayer by Elder John Banks, after which

The President made some beautiful remarks on the sayings of the Prophets, of bringing Israel from the rocks and caves, (dens of the earth), which, he said, the place they were in put him in mind of.

Several of the Elders attended on the breaking of the bread, while brother Banks addressed the meeting on the subject of the same, in a very able and instructive manner.

President Banks asked a blessing. Elders Williams, Hawkins, and Ruff assisted.

Brothers James and Henry Wiltshire were ordained, and two infants blessed by Elder John Banks.

It was resolved that the Elders renew their licenses, which were given by Elder Banks, and the brethren to give them to those under them.

Brother Lickerish rose to request some instructions, as alterations were about to take place in regard to the duties of the Saints, in giving and receiving for the forwarding the work of God.

Elder Banks spoke and shewed them their duties as officers and Saints. Their feelings were not our guide, shewing the faith of the Saints of old, and also of our brethren, and in deeds to show our faith by bringing their means, and to give to the servants of God, to roll the purposes of God along, preserving their discipleship

by feeding and clothing, without which, all other is abomination in the sight of the Lord.

Elders Hawkins and Edwards stated that they would have seven penny worth themselves.

It was resolved for the Elders, Priests, Teachers and Deacons, that the duty of a deacon was to see the sick, &c., to carry out the instructions of Elder Banks.

It was resolved that Elder Lickerish be clerk to this conference, and that a book be obtained for the conference minutes to be inserted, and for the branches, the names of the members with their contributions, &c.

It was resolved that Elder Lickerish labour under Brother Banks.

Resolved that Elders Ruff and Hawkins be counsellors to Elder John Banks, instead of Elder Thomas Smith.

Resolved that this conference sustain the Twelve as head of the Church of Jesus Christ of Latter-day Saints.

Resolved that this conference sustain Elders Orson Spencer and F. D. Richards as the President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

The meeting closed with singing, and prayer by the President.

Elder JOHN BANKS, President.
Elder JOHN LICKERISH, Clerk.

Kidderminster. July 3rd, 1847.

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1847.

WE are almost daily refreshed with cheering intelligence from the churches, of baptisms every week. The hearts of the Saints are enlarged, and every order of the priesthood, seems to be called into the field of labour, and is using the sickle to good effect, especially in new places. Who that goes forth weeping, bearing precious seed, returns in these times without having gathered some sheaves? In one month, sixteen thousand "Invitations" have already gone abroad into the families of this kingdom, to warn and to win men to the gospel! At this rate we shall leave an explicit warning Invitation, in a *hundred thousand* families in six months. Many or all of these families, either from good will or bad, will, doubtless, spread the knowledge of the same into four times as many families besides. And the trail which these "Invitations" will make through the kingdom of Great Britain, in connexion with preaching, will be seen more visibly, and far more frequently, than that of the comet's tracks. The elders, priests, teachers, and high priests, all lifting up their voices together, toiling for kingdoms, will soon wake up the sleeping virgins, and anger the foolish ones, too, for shame and lack of "oil." But they that love the truth are ready and will go to the water of baptism, and gather to the appointed place of safety.

Some of these *foolish* ones, *priests*, in a certain part of the land where Saints labour, refused lately, one after another, to administer the ceremony of marriage to a couple of Saints even for *fees*. Astonishing! a new thing under the sun! Priests refuse money! Preach for hire, and divine for money, and yet forbid to marry even for *money!* Oh! they were Latter-day Saints, which conformed to the legal prerequisites, in case of marriage provided, and desired the privilege in common with other citizens. Oh, ye priests, hear now the voice of God from the great Statute-book of revelation. *Marriage is honourable in* ALL. Now, take *All* for a text, and divide and sub-divide, and improve, and tell us where you come to the deduction that *Saints* must not marry, and others may? But still we cannot blame you for refusing to

marry, or to administer baptism, if you would also cease to preach until you are called of God. You would then act more consistent with the word of God and a good conscience. Men who have no higher authority to administer the marriage rite than that which springs from human legislation, may well begin to indulge fears about officiating in matters with which they have no scriptural right to meddle. Marriage is an institution of God. Who, then, has a right to administer a rite so intimately connected with eternal life? Those who are called of God, as was Aaron; or those who deny the power of God, and transgress his laws, and change his ordinances? Whether is more obligatory or pleasing to God, nuptial vows made before a true servant of God, or before a priest of Baal? If the latter is only the shadow of good things to come, and cannot make the comers thereunto perfect, let us not grieve at a refusal of *shadows*, but indulge a better hope that the time is near when such ordinances will be ministered *only* to the Saints by holy hands.

LETTERS TO CROWEL.—These letters are now out of print, and would have been exhausted long since, if we had filled all the orders that have been made upon us for them. Indeed, negotiations for the large number of Two Thousand have been proposed to us, by one individual, who wanted them solely for gratuitous distribution. The benevolent and praiseworthy spirit of such an individual speaks for itself. Other demands to the extent of Three Hundred copies, and less, have been forwarded to us, which we have been equally unable to meet.

We have, therefore, considered it justifiable and obligatory to order a reprint of the seven first letters, of sufficient numbers to meet all orders for some months to come, probably. The *first* letter, written at Nauvoo, together with the letter of the Rev. Wm. Crowel, (editor of the leading Baptist paper in the United States, and Foreign Missionary Elect), prefixed, will be printed in the series, also a few hundred sheets extra. The letter of Mr. Crowel is a praiseworthy and honest enquiry after those truths which, we humbly trust and pray, may be satisfactorily answered in the series of letters now going to the public. And we presume that the enquiries of Mr. Crowel are virtually those of thousands of others.

When the first letter came out, the author had the most flattering encouragements from both the Prophet and Patriarch, then living, to exhibit a full reply and exposition of the faith and doctrines of the Saints, being assured by them that the letter would do more good than a preacher. The author has since had numerous testimonials, of persons who have credited their conversion to the gospel, to this humble letter. To God, whose Spirit giveth understanding, and openeth the hearts of men, as He did that of Lydia of old, be all the praise. The first letter being estimated in the printer's bill to us, as equal to three letters, will be sold at the same price as any other single letter, *only* in the *series* of letters. The price of the series will be considerably reduced on large quantities hereafter, with a small reduction on dozens.

Price per dozen, 10d. For every 200 (as near as may be) 9s.: single copy (No. 1) three halfpence.

The Hymn Books are now bound, and ready to order. The Letters will be ready to order by the next issue of the STAR.

TITHEING.—We have lately received a letter, asking us if it will do as *well* to pay titheing to the Presiding Elder as to send it to the Presidency in Liverpool, for Zion. We reply, we wish it distinctly understood by all Saints, that if they want titheing-money credited to them, in the book of the Lord, they should invariably send it to the Presidency in Liverpool, and it will be published in the STAR, unless the donors specially decline its publication.

During the past year, there have been several works of art got up by Elders in the Church, and other works have been proposed to be got up at as early a period as President Hyde's residence among us, though by his council *prohibited*. First, a portrait of Joseph and Hiram, afterwards some table plates, and last, though not least, some lithographic likenesses of the Prophet and Patriarch, by Elder Moses Martin.

Now, the remarks that we have to make on this subject are these. We have nothing to say against the utility of the foregoing and other similar works. We know, in a measure, how to appreciate works of taste and art, and are happy to have others enjoy the same privilege to the fullest extent that reason would dictate. But when elders, presuming upon their own sufficiency in taste and skill, or judgment, and without our knowledge, get them up for the general use or purchase of the churches, and then want our sanction, or even commendation, they often place us in an awkward position. If our weak capacity and dull perceptions should not happen to appreciate the merit of their works, or if their works, though valuable, should not appear to us to be called for just *now*, or if the churches have higher and more indispensible objects to secure in this peculiar crisis of their history; still we are in an awkward position. The necessities of good and great men urge, on the one hand, to our sanction and patronage. But if we yield to them, other similar works may be ingeniously invented, and multiplied upon our hands, until the churches are flooded with works, (valuable indeed), but not immediately connected with the most urgent purposes of the church at large.

For our own part, we are desirous to be extricated from this awkward position. Believing that those who preach the gospel should live of the gospel, we would explicitly counsel the elders, if they think the Presidency here have any guardian interests in the Saints at large, on this island, not to get up any more such like works for the Saints, without our previous knowledge and consent. If any, who are not Elders, should be disposed to do the same, they are not denied a share of the same advice we give to the Elders.

HUMBUGGERY ABOUT MORMON EMIGRANTS PERISHING ON THEIR WAY TO CALIFORNIA, AND EATING HUMAN FLESH!—Another page of the STAR contains, probably, the true narrative of the facts in this case, so far as very distant and doubtful stories of the kind can be credited at all. We do not marvel that lying editors, whose principal employment is to pander to the vicious lusts of the populace, should tell this story upon Mormons, for we have long known that their trade is slander and their inheritance lies; yet we have been a little surprised to find that some Latter-day Saints even, should give any credit to such a story. Do not the Saints that read the STAR *attentively*, know of a certainty, that no Mormon emigrants have ever crossed the Rocky Mountains, unless it has been within a few months past, of which we have not been advised yet. Elder Brannan sailed from New York to California, and a battalion of Mormon soldiers, (not emigrants), belonging to the United States army, passed in the southern latitude of Santa Fe, in a healthy and prosperous condition. But no emigration of Saints *whatever* ever crossed the mountains, previous to this summer.

A DREAM.

A resident in C—— by F——, Scotland, on crossing S—— M—— one fine morning, in May 1804, found a female infant in a basket, which he fostered and educated as if one of his own family circle, till she was respectably married in the vicinity of S——. The foundling was, therefore, named M—— S——, incidentally signifying the time and place of her banishment, which her foster-father con-

cealed from her till revealed in the summer of 1841 or 42 in a dream, three times repeated in one night, wherein she beheld the similitude of her mother sitting at her spinning wheel, and was told at the time that the spinstress resided in a certain house in a lane in K——. M——, as she was commonly called, related her dream next morning to her husband, who only ridiculed the imbecility of such as gave the least credence to nocturnal visions as absurd fanaticism, emanating from the delusive phantoms of a crazy brain! Our heroine, however, placing more reliance in the mandate of her midnight prompter than in the sycophantic effusions of her husband, was, therefore, not disappointed; for on going to the lane in K——, and on pensively casting her eye *askance* into the lower window of the above defined house, she recognized the venerable spinstress previously revealed, when in her visionary attitude, and who was her real mother spinning at her wheel! After surveying her personage with wonder and delight, she had courage sufficient to enter the domicile of her hitherto obscured parent; and after lifting the wooden latch, M—— made ample apology for the abruptness of her intrusion, and very plainly asked the aged dame whether or not she had been correctly informed that the spinstress was the mother of a daughter, born in May 1804, and who was placed on S—— M—— in a basket, between D—— P—— and C——? Startled, the mother hesitatingly replied with faltering accents in the old Scottish idiom, "Na, na, my bonnie wumen, whae'er ye be, wha's putten that i' yer heed, na? Fur I'se sure ye're sairly wrang the noo, an unco' far misleer'd, fur e're sen I war i' me teens—an it's lang syne—I've aye been as ye see me the noo—a lanely maiden wumen a' me days." Undaunted at her mother's denial of a fact which her aspect as well as speech bewrayed, and with confidence in her invisible guide (so far,) M—— touched the very tenor chord of her religious and parental nerves by a recitation of the dream and voice that revealed unto her the nature of her employ, and where she was located, till the spinstress fell back into her chair, and on coming out of her lethargy, recognised in her visitor's visage the image of her *banished infant*, snatched from her bosom in D—— M—— at the instance of the clerical father, to preserve his reverence's reputation from public scandal.

The foundling daughter (then aged 38 years and mother of a family,) soon urged her mother to unfold who was her father, when she reluctantly replied, "My bonnie bairn, ye dinna ken me, wumen, or ye wadna speir sic a quaston, fur I canna thole the thouchts o' divulgin ony mair than I hae dune, but yer faither's aye to the fore yet, and aye as daft for the lassies as e're he war, tho' he hae a sonsie wife, an walth, a' weans o' man and wumen muckle weel, to let ye ken. Yer faither (an it puts me i' an eerie swither ta think o't,) insisted, wan he settled an all'ment on me, to keep me out o' the puirshuse, that I wasna to tell ony leevin budy that I hed a bairn be him, na, ta the day o' me deeth; yet, me bonnie wumen, az I hae gien ye eae side o' the story ye maun e'en hae the lair o't, tho' I sude sacrefeze me all'ment fur do'int. A weel, a weel, then, as ye maun ha't, ye sal ha't. Then, me bonnie douchter, i' me yunger days I leeved baith sarvent an husekeeper wi' the minister o' D——, afore he gat married fur lang and dreigh, and to mak a lang tale short, me bonnie wumen, he's yer reel faither."

MINERAL RESOURCES OF NEW MEXICO.

(*From the St. Louis Reveille.*)

Santa Fe, May 4th, 1847.

In reply to your inquiries as regards the mineral wealth of this territory, the situation of the mineral regions, &c., I will cheerfully give you all the information I have been able incidentally to obtain during a residence of some twenty years in the country.

New Mexico is a part of the ancient province, called by the Indians "Cibola." It was called New Mexico, in consequence of the reports of various Spanish adventurers, who visited it before the conquest, and described the aboriginal inhabitants and the mineral wealth of the country to be similar to those of Mexico.

The first conquerors discovered mines of the precious metals in nearly all the

mountains of the country, and wrought them industriously and profitably. The indications of their labours are yet to be seen in many places. The first settlers having been expelled or destroyed by the Indians, the country was conquered and settled a second time by the ignorant and poorer classes of people from Zacatecas, and other southern cities, who possessed neither the enterprise, capital, or knowledge to carry on the business of mining; consequently, in the course of a few generations, the knowledge of working the mines, and even the situation of the mines themselves, were lost.

Since 1828, gold dust has been found in large quantities, at several places—at the "Old Placer," twenty-seven miles from Santa Fe, and at the Real del Tuesto, some twelve miles further south. The quantities of the gold dust obtained have varied from year to year, according to the number of persons employed in the search for it. During some of the past years it has exceeded, for one year, 250,000 dollars at these two places; and, from examinations made, abundance of the precious metal, in the dust or grain, can be obtained at numerous points every where south of Santa Fe, on the east side of the Sandilla mountains, as far as the Gran Quivira, a distance of about one hundred miles, and towards the north for about one hundred and twenty miles, to the river "Sangre de Criste." I carried to the United States in 1842, 1500 dollars in gold dust from the last named place. The "Arroya Honda," in the valley of Taos, El Quemado and Las Trampas, have yielded considerable amounts of gold when wrought.

That these gold regions have not produced the precious metals in immense quantities, is because the gold finders and diggers are always of the poorer classes, who only labour when necessity compels, and cease to work so soon as they obtain a supply for present wants and vices.

Neither capital, industry, or knowledge have ever been brought to bear upon the enterprise, in consequence of the heretofore entire want of protection by the Mexican government, either as to their individual rights or against the attacks of the Indians.

Since 1828 several good mines have been wrought with more or less profit, according to the enterprise and knowledge of the operator. Those only have yielded well which were wrought by foreigners, who were always restrained from investing capital to any amount, by the jealousy and oppression of the officers of the Mexican government.

The three or four gold mines which are now wrought by either foreigners or natives in the vicinity of the "Old Placer," and "Real del Tuesto," are managed upon the most limited scale, and with the most rude and imperfect apparatus imaginable, which, notwithstanding, yield handsomely, according to the means employed.

Several mines of silver, wrought in ancient times, are known in the territory.

One at Avo, wrought by a single man, simply for his own support, is the only one wrought.

One near Santa Fe, one at Cerrillas, and a bed of silver ore, of great traditional fame, in the Nambe mountains.

Nearly all the mountains of the territory abound in rich iron ore; I have seen many specimens as rich as that of the iron mountain of Missouri.

Copper ore also abounds everywhere, but particularly at Sas Tijeres, Jemas, Abiquin, Gudalopita de Mora, and between the Sieugia de Taos and the River Ponie, there is an entire hill of fine copper ore.

Lead is found at Cerrillas and Arroyo Honda of Taos.

Coal is found in abundance, and of good quality, between the Placers, in the Ratons mountains, and in many other places.

The above hasty sketch will give you a general idea of the mineral resources of this territory, when taken in connexion with your own actual knowledge on the subject. You are aware that the territory has never been explored by practical and scientific men. What I have stated above is derived from my own observations. Any further information I may be able to impart will always be entirely at your disposal.

Very respectfully your obedient servant,

MANUEL ALVAREZ.

EMIGRATION TO CALIFORNIA.

The difficulties and dangers our hardy pioneers to California and Oregon, are exposed to, are graphically set forth by Mr. Quivvey, a correspondent to the *Western Expositor*. One of his letters appeared in that paper on the 14th inst. This letter is dated on the 24th of March last, at Lower Puebla. The writer arrived at the first settlement in California on the 14th of October, after a very long and tiresome journey. Very soon after their arrival in California, hearing of the revolution, and that the American colours were raised, these emigrants enlisted as volunteers in a regiment formed under Col. Fremont, with the promise of twenty-five dollars per month—sergeants, thirty-five. He speaks very favourably of the country over which he has passed, and says, that if he were now back in Missouri with his family, and with his present knowledge of the country, he would not hesitate to move there. The charms of the country must be very great to counterbalance the difficulties which the emigrants encounter in getting there, and of which he gives some account in his letter. He went out with Moran and Boon, who changed their minds on the route, and went to Oregon. Governor Boggs reached California about the same time Mr. Quivvey did, after much difficulty, having lost his cattle.

A party of emigrants, who went out, or started with Colonel Russell, suffered almost incredible hardships in the mountains last winter, having been prevented from crossing them by the snow. This company was composed of twenty-three wagons, and left Indian Creek on the 13th day of May, 1846. About a month previous to the date of the letter, five women and two men arrived at Captain Johnson's, the first house of the California settlement, entirely naked, and their feet frost bitten. They stated, that their company had arrived at Truckey's Lake, on the east side of the mountains, and found the snow so deep that they could not travel. Fearing starvation, sixteen of the strongest (eleven males and five females) agreed to start for the settlements on foot. After wandering about a number of days, bewildered, their provisions gave out. Long hunger made it necessary to cast lots to see who should be sacrificed, to make food for the rest, but at this time the weaker began to die, which rendered the taking of life unnecessary. As they died, the company went into camp and made meat of the dead bodies of their companions. Nine of the men died, and seven were eaten. One of the men was carried to Johnson's on the back of an Indian. From this statement, it would seem that the women endured the hardships better than the men, as none of them died. The company left behind numbered sixty souls, ten of them men, the others women and children. They were in camp about one hundred miles from Johnson's. Revolting as it may seem, it is stated that one of the women was obliged to eat part of the dead body of her father and brother, and another saw her husband's heart cooked!!

SOUTH LANCASHIRE AUTUMN ASSIZES.

On Wednesday afternoon, the commission of the peace and general gaol delivery for the southern division of Lancashire was opened at Liverpool before Lord Chief Baron Pollock and Mr. Justice Wightman. The court having been opened with the usual formalities, was adjourned till eleven o'clock on the following day, and their lordships attended divine service at St. George's Church.

The Lord Chief Baron presided in the Crown Court, and Mr. Justice Wightman in the Nisi Prius.

CROWN COURT.—THURSDAY.

There were in all 118 prisoners for trial, and the following is a digest of the calendar:—Murder, 6; intent to murder, 1; manslaughter, 13; stabbing, wounding, &c., 10; burglary, 24; housebreaking, 3; robbery from the person, 20; arson, 3; rape, 5; sacrilege, 1; bigamy, 8; forgery, 5; perjury, 2; horse-stealing, 3; mint cases, 11.

The Lord Chief Baron, in his charge to the grand jury, said the calendar, which

would be presented to their attention on the present occasion, was certainly one of the most remarkable which, in all his experience, he had ever met with, or heard of. He believed that it exceeded in amount any other calendar which he had ever known to be presented to a grand jury, and it contained the most frightful catalogue of atrocious offences. There were no less than 43 cases of violence to the person; seven murders; 13 manslaughters; 10 cases of cutting and wounding; five rapes; and there were in addition to these above 20 cases of burglary. If we looked back to a period of a few years, before a change took place in the criminal law of this country—a change with which his own opinion in every way and for every reason entirely coincided—he meant the mitigation of capital punishment, it was alarming to consider that, if the law had remained the same as it was a few years ago, there would now have been presented to their attention not less than seventy cases of capital offences, the majority of which were very frequently punished with death. He (the learned Chief Baron) knew not what this was to be ascribed to, he meant the alarming increase of very great and atrocious crimes, and particularly that species of crime which consists of a disregard of the life, the health, and the personal enjoyment of those who were the objects of it. The learned Chief Baron then proceeded to refer to several of the cases, and expressed strong disapprobation with the conduct of a coroner in the district who had furnished him with depositions, some of which were totally illegible.—*Courier.*

VARIETIES.

ISLE OF MAN.—The harvest has commenced in many parts of the island, but not generally yet. Wheat is quite ripe; oats are lodged by the late rain and wind, where the crop is heavy, and it is feared that in some parts it will not rise. The potatoe and turnip crops look remarkably well. The weather on Friday and Saturday was extremely fine, and there was every appearance of its continuing so. In the neighbourhood of Castletown much grain was expected to be saved before the end of the month.—There has been an immense influx of visiters during the past week. On Friday, the Queen steam-packet arrived at Douglas with upwards of 500 passengers from Whitehaven, who returned the same evening, without seeing her Majesty, as they expected. The *Manx Sun* says, that "so great is the anxiety among the lieges of Glasgow to meet the royal squadron on the Clyde, that the steam-ship Admiral has been hired by a private party for a sum of £700, and tickets to the amount of £1,000 were immediately sold at £5 each."

THE WEATHER AND THE CROPS.—LIVERPOOL AND THE NEIGHBOURHOOD.—Since our last publication we have had broken weather, and two days of heavy rain (Thursday and Sunday,) with showers on the other days. The rain has been accompanied with high wind, but that has rather been useful than otherwise, as it has raised the corn which had been beaten down by the rain, and cooled the air, so as to prevent sprouting. If the rain has been general it will have delayed the harvest a few days; but it has not continued long enough to do any more serious mischief. Yesterday was a fine drying day. Previous to the commencement of the rain the green crops were ripening beautifully, and here and there a field of oats, and one or two instances of wheat, had been cut. No further progress has been made since Wednesday last; but if the remainder of the present week should prove fine, a good many fields will be cut in Cheshire and Lancashire before Saturday night. The harvest will not be general, however, until next week in either of those counties, nor then without a continuance of very good weather. The latest accounts of the grain and root crops, from all parts of the kingdom are, on the whole, favourable as relates to wheat and barley; rather less so as to oats; decidedly bad as to beans and peas; and very contradictory as to potatoes. The worst accounts of the potato are from Cornwall, from the neighbourhood of Preston, in this county, and from the east of Scotland, though disease has shown itself, to some extent, in other places. We have heard of several cases of disease in this district. One, for instance, from a farmer in the neighbourhood of Ormskirk, who brought a cart-load of potatoes into Liverpool market on Saturday last, after having picked from it four measures of bad ones; and others from other practical persons. There is no doubt of the existence of the disease in many places; but it is still doubtful whether it will become so general and extensive as to produce any serious diminution in the supply of human food.—*Liverpool Times.*—Since the foregoing the weather has been dry and favourable.—ED.

About midnight, on the 28th ult., shocks of an earthquake were felt at Madrid. The oscillation which lasted about 25 seconds, were from north-east to south-west, and were three in number. In several houses the bells rang, and the furniture was deranged. At about one o'clock the next day there was a new shock of short duration, but which was sensibly felt. At a chocolate manufactory in the Street of the Relations, some bags of cocoa and sugar, which were placed in rows, fell down and caused great dismay.

Alarming Progress of Crime.—On another page may be read, under the title of South Lancashire Autumn Assizes, a most astounding account of the progress of crime, as given to the Grand Jury by Lord Chief Baron Pollock. The Lord Chief Baron is, above most men, best qualified to judge of the existence and progress of crime. Any attentive observer of the signs of the times does verily know that the most appalling crimes, known to our race, are increasing among the nations with the most alarming strides. This is especially observable throughout England, and the United States of America. Men are becoming reckless of the welfare of their fellow beings; human life is taken from man by his fellow for a slight provocation, and with as much indifference as a shilling would formerly have been stolen. Now, does all this look as though the boasting Christianity of the sects would convert the world by their benevolent institutions, as they are called? Satan laughs at such pretensions. No: it rather looks like the fulfilment of the numerous prophecies of the Bible, and Book of Morman. The nations are fast filling up the cup of iniquity, that they may be destroyed by the judgments of God. "For the hour of his judgment is come." God will not destroy the nations until they become so wicked that they can be no longer tolerated. They must and will become like Sodom, and the Cities of the Plain, or even as those in the days of Noah. They must first refuse to obey the gospel before God will take vengeance on them. When the Saints shall have gone home to Zion, and sealed up their testimony that the nations will not obey the gospel, and the Jews are gathered to Jerusalem in troublesome times, then know of a truth that the end draweth near, and the vials of wrath are being emptied upon the seat of the beast and upon the false prophet. Oh, how happy are they who, in that day, can behold from the windows of Zion the desolations that are in all the earth, and be themselves safe!

The Chinese Junk gone to New York.—The Chinese seem well qualified to realise the old nursery tale of a respectable elderly gentleman, who shot at a pigeon and killed a jackdaw. There was one of them, during the late skirmishes, let off his clumsy gun at one of our men, and contrived to kill a pig which was grunting twenty yards off. The crew of the Chinese junk so long expected in London have, in their search for the metropolis of England, contrived to arrive at New York. The following description of her is given in the *New York Express*:—"We have read in books a description and have seen pictures and models of these wonderful vessels, but until this morning have never had occular demonstration that such a craft floated on the great waters. This nondescript of vessels is now anchored at quarantine, Staten Island, where she arrived last night, and cast her wooden anchor. All the seventy-fours and frigates in the British or American navy, if moored below, would not attract half the notice. Every person on the land and on the water is astonished at her unique appearance. She is unlike a ship, brig, schooner, sloop, steamer, canal boat, or any other craft. Her stern appears like two or three poop decks, piled one above another, nearly fifty feet above the water, and her rudder, which is latticed, weighs eight tons, and is in shape something like, only much larger, than a canal boat. It takes forty men to steer her in a gale of wind. Her prow is nearly square, and open in front, with a large wooden anchor projecting out like a figure-head. She has galleries or walks outside, extending from the stern to midships. Her stern is nearly square, and she is gaudily painted with figures. We learn from her commander that it is 212 days since she left China. She has floated, drifted, and sailed along, stopping at the Cape of Good Hope and St. Helena. She was bound to England, her captain being an Englishman and the speculation English, but in consequence of the long passage her course was altered, and she put into this port, where she will be exhibited for several weeks, and then proceed to her port of destination in Britain. Her bottom is very foul, which has prevented somewhat her sailing. She will have to be placed on the Sectional Dock to be cleaned. She has a crew of about fifteen English and fifty Chinese. It is a singular sight to see many of the crew at work nearly naked, and others in the Chinese garb. She is an excellent sea-boat, lies too and drifts with perfect ease and safety, is about 700 tons burthen, and has a large supply of provisions and water on board. The commander states that he has experienced very severe weather, particularly off this coast. The passage has been nearly 100 days less than he anticipated. Her accommodations within are handsome and commodious, and she is filled with curiosities descriptive of the country she came from. We do not know her name, and if we did, probably could not give it to our readers. The ferry-boats from Whitehall to the island pass so near her that persons can have a fine view of her. She will come to the city in a few days."